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LETTER III.

TO

MR. CANNING,

ON THE MORALITY AND RELIGION OF EMPLOYING SPIES AND BLOOD-MONEY MEN.

London, 10th May, 1820.

SIR,

The lecture, which you gave us, some time ago, on the *immorality and irreligion* of us RADICALS, is still ringing in our ears. You were alarmed lest we should "cut morality and religion from under the feet of future generations," besides eradicating them from the hearts of the present race of men. It was, as I stated to you, not at all clear to me what *you meant* by the words *morality and religion*. It appeared to me that, in your view, they included *bribery and corruption*; but the recent remarks on the fitness of *hiring spies*, developes, in a great measure, the real meaning which you attach to those words. The grand battery of Corruption has been the charge, against the Reformers,

that they were *irreligious* men; that they were *blasphemers*; and that it was principally to their *want of religion* that their complaints were to be ascribed. Shocking hypocrisy this was, to be sure; but still it *looked*; it had its *effect*; it assisted Corruption; for, there are hundreds of thousands of persons, who will almost cut one's throat, if one dares to hint, that they are wrong on the score of *religion*, upon which subject the most foolish of mankind generally think themselves the most wise. And I am very certain that bribery and corruption, and all the other sources of our misery, have had no ally so firm as this spirit of superstition and bigotry.

It is, therefore, our duty to let the people see what *your* morality and religion mean, and to shew this by pointing out some of the *acts* which you justify. You have, in your late pamphlet, put yourself forward as our *accuser*; and, therefore, in an inquiry into the nature and tendency of the morality and religion of our opponents, I address myself particularly to you.

The newspapers have told us, that on the 2d instant, Mr. Alderman Wood moved, in the House of Commons, to have EDWARDS, the SPY, brought to the bar of the House. The Alderman stated, that several affidavits had been sworn to before him, asserting that this Edwards, besides having been the grand projector of, and instigator to the Cato-street Conspiracy, had also proposed to others, and urged them to act upon, a scheme for blowing up the Parliament House; and, it will be observed, that Mr. THISTLEWOOD, when about to die, declared the same thing. The Alderman, upon having this information communicated to him, communicated it to Sidmouth, the Secretary of State; and he says, that the Secretary did not take any steps to bring Edwards to trial. Indeed, it is very clear, from the Alderman's statement, as well as from the whole tenor of the evidence on the trials, that this Edwards was the chief instigator; that it was he who recommended the plot; that it was he who furnished the pecuniary means.

The motion was, at last, *withdrawn*, it having met with support from nobody. But, be-

fore this took place Mr. BROUGHAM is reported to have said:

"I am perfectly ready to believe that Edwards was employed as a spy, and, like other spies, did not satisfy himself in giving information of what he saw others doing, but went to work himself to widen the circle; that he was actively employed in *inciting as well as spying*, and went further than the line of his instructions; all this I can easily imagine. *I do not, however, blame government for employing spies*; for acting upon their information; for not producing them in courts of justice on particular trials; or for not prosecuting them for high-treason afterwards. As long as society can furnish such desperate characters as Thistlewood and Ings, government is not only *justified*, but *bound*, to employ such men as Edwards. He viewed the case of such men in the same way in which he should look at the occupation of the last officer of the law. So long as men would commit great crimes, so long the office of executioner was necessary, and would, of necessity, continue to be an odious one. The

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" circumstances, then, of the
 " case, had called for the em-
 " ployment of spies ; to which
 " he would only wish to add
 " one limitation. He who did
 " employ them had a grave, a
 " difficult, a responsible under-
 " taking on his hands: he stood
 " deeply answerable to his coun-
 " try, and to the administration
 " of justice, if he did not use
 " the utmost possible caution
 " that he employed those who
 " would give him information
 " only, and not practice arts of
 " instigation upon others. The
 " existence of desperate charac-
 " ters, like Thistlewood and
 " Ings, made it *justifiable* and
 " *necessary* to employ, some-
 " times, such wretches as spies;
 " but the excesses of Thistle-
 " wood and Ings surely made it
 " equally unnecessary to em-
 " ploy instigators of fresh crimes.
 " (*Hear.*) He confessed that
 " he was not disposed to join in
 " *the common clamour* and *vul-*
 " *gar outcry against spies*, see-
 " ing that frequently they were
 " *proper and necessary instru-*
 " *ments*. If it should be made
 " to appear, indeed, that this
 " man had gone beyond the of-
 " fice of informer to become an
 " instigator of sedition ; if it
 " should appear that he went

" so far beyond the limit, as to
 " have actually instigated men
 " to great and grave offences,
 " the interests of justice would
 " not be satisfied if he were not
 " either immediately brought to
 " trial, or some explanations
 " given, to satisfy the country
 " that measures had been adopt-
 " ed to prevent his withdrawing
 " from the reach of justice on
 " the question of these new
 " charges brought against him."

" Mr. CANNING.—The Hon.
 " and Learned Gentleman seem-
 " ed to have collected what he
 " (Mr. Canning) was sure the
 " House had not—that there
 " was a disposition on the part
 " of some Honourable Members
 " to treat the whole affair with
 " levity and ridicule. Really he
 " had not seen any such dispo-
 " sition. He was sure that no
 " such disposition had been ma-
 " nifested, either by himself or
 " his Honourable Friends about
 " him. As little could he plead
 " guilty to the other charge, of
 " a predisposition to accuse the
 " Hon. and Learned Gentleman
 " of joining the *popular cry* a-
 " gainst informers, a subject on
 " which the Hon. and Learned
 " Gentleman had just made the
 " most *just* and *manly observa-*
 " *tions*. He could assure the Ho-
 " nourable and Learned Gentle-
 " man that he never entertained
 " such a predisposition; and, if
 " he had, it must have been en-
 " tirely removed by the Ho-

"nourable and learned gentle-
 "man's candid statement of his
 "opinion. On that statement,
 "without wishing to add a sin-
 "gle word to it, *he was per-*
 "*fectly content to rest the de-*
 "*fence, not only of the present,*
 "*or of any particular Govern-*
 "*ment, but of all Governments*
 "*that had ever existed in this*
 "*or in any other civilized*
 "*country, for taking the means*
 "*which circumstances rendered*
 "*necessary to defeat, by the*
 "*prostitution of wicked men,*
 "*the plots of men as wicked."*

Now, here we have the whole
 doctrine out. And, we will,
 with your leave, examine it a
 little. This is a specimen of
your morality and religion;
 and, as such, we will take a
 view of it. As a matter con-
 nected with the character of the
 government and the country it
 is hardly worth notice. It is
 useless, also, to dwell on the
 circumstance, that the employ-
 ment of spies was one of the
 things, which the English na-
 tion used to hold most in ab-
 horrence, and for doing which
 the Bourbon Government used
 in our books and news-papers,
 to be held up to detestation;
 and though one might laugh at
 the assertion, that a constitu-

tion, "which is the envy of
 "surrounding nations and the
 "admiration of the world,"
 stands in need of spies to pre-
 serve it, the laugh would be
 misplaced, for all the world is
 laughing at the boast itself
 without this pretty companion-
 piece. Of the *policy* of employ-
 ing spies a good deal might be
 said; and something I may say,
 by-and-by; but, on that part of
 the subject I shall only say here,
 that *spies*, as well as fortified
 barracks and banishment for libel
 and all the other new measures,
 and even *harsher* measures are
 necessary, *unless* there be a
Reform of the House of Com-
mons. And, I hold it to be a
 proof of the greatest folly, or of
 the greatest hypocrisy, for any
 man, who is not *decidedly for a*
real Reform, to complain of any
 of these measures. In a letter,
 which I addressed to Lord
 FOLKSTONE, in July, 1817, I
 shewed how absurd his conduct
 was in opposing the Absolute-
 Power-of-Imprisonment Bill,
 and in complaining, or pretend-
 ing to complain of the deeds
 perpetrated under it; while he,
 at the same time, most cordially
 joined in *opposing Reform*, from
 which opposition the dungeon,
 the gag, and the spy-system

were, in my opinion, inseparable.

I then said, that, if it were resolved not to *refuse Reform*, those measures were *absolutely necessary*; and that, therefore, it was inconsistent, stupid, and factious to blame the Ministers for adopting the measures, if he joined them in the refusing of Reform. Nay, I then said, that, if the Power-of-Imprisonment Bill should be repealed, some *other measure* equally restrictive and coercive must be adopted; and that, in short, these measures must go on regularly increasing in their severity, in the extent of their operation, and in the promptness of their application, until the thing (call it what he would) become *precisely what the Old Bourbon Government was*. Whether this was correct or otherwise, whether we have, since the summer of 1817, not made some pretty bold strides towards this amiable end, the public can very easily form a correct judgment.

The public think with me upon this point. Some are *against a Reform*; but all agree, that, if Reform be not granted, a thundering standing army with fortified barracks; an armed yeomanry; power to search for

arms; banishment for libel; and the employment of spies: the whole of the people agree, that, unless a Reform take place, *all these are necessary*; and therefore it is, that the WHIGS are so unpopular and so much despised throughout the country. There are two systems; one *concession to the people*; the other of *repulsion of the people and a governing of them by mere force*. The WHIGS are decidedly against the former, and pretend to be against the latter, when all the world knows, that *one or the other must be pursued*. And, therefore, while the WHIGS are hated by the corrupt for their affected love of lenity, they are hated by the Reformers for their hostility to reform and for their hypocritical affectation of dislike to harsh measures; while, it is also evident, that, if they had the inclination to do good, they do not possess the talent to do it.

The people have long seen, that there is, in fact, *no Opposition* in the Parliament as far as relates to what the people need care a straw about; and, if they had not seen this clearly before, they would certainly see it *now*; for you and the "gentlemen *opposite*" perfectly agree as to

this question relating to *spies* ! It appeared likely to come out, even in parliament, that EDWARDS had been employed by the government to act as a spy ; and, just as this was coming out, the "*gentleman opposite*" makes a regular justification of the employment of spies ; and you, as one of the Ministers, thank him for the MANLY declaration of his sentiments ! It required a good deal of *manliness*, to be sure, to make this declaration in a place where there was not one single soul, no, NOT ONE, to utter a single syllable in answer to him, and where the disgraceful and horrid facts stated by Mr. ALDERMAN WOOD had been treated with *ridicule*. It required a deal of *manliness*, to be sure ; almost as much as it did in Mr. ADOLPHUS (in his defence of Mr. Thistlewood) to extol the Ministers, and especially the Chancellor, to the skies, and to declare that *he himself was an enemy to all designs for unhinging any part of the frame of the Constitution*. Great *manliness*, to be sure ; but let that pass, and let us come to the morality and religion of the declaration.

You say, that it is right in a government to employ spies upon

persons that it may suspect of intentions inimical to it, these persons being living under this same government, and subject to all the ordinary restraints and penalties of the law. By a *spy* something is meant more than a *watcher* ; mind that. The case before us is, indeed, a case of *aiding*, of *abetting*, of *incitement*, of *instigation*, of *showing how*, of *furnishing the means*, and, indeed, of *paying men* to be conspirators. But, we will take your spy in his least odious, least detestable light. A *Spy* must, even in this light, be something more than a *watcher*, more than a *looker-after*, more than a *finder-out* ; for, all these offices are performed by persons known to the law. There are the constables, watchmen, justices, judges, jurors, and others. There is the power of taking up on suspicion ; there is the power of committing on suspicion ; there is the power of taking up and committing to compel people to give an account of the way in which they live. There are all these and many other powers for the protection of the government against conspirators and traitors. And, these are quite enough for any good government ; because it is a proposi-

tion that no man will venture to deny, that nearly the whole of the people will always set their faces against men, who shall attempt to conspire against a good government, which they must necessarily desire to uphold.

A spy, then, is to do something more than all this; for all this work of watching, detecting, denouncing and suspecting the law takes care to provide for, and that, too, without encouraging any thing wicked in its agents. But a spy *must* do wicked acts. He *must*, to effect his business, be guilty of *deliberate lying*. He must pretend to be himself a conspirator, for instance, in order to get at the secrets of conspirators. He must make the most solemn declarations of his devotion to them and their cause. And, he must do all this with a settled resolution to *betray* the persons that have confided in him. He must know, before he undertakes the office, that the *blood* of the persons who confide in him is to be the price of their confidence; and, as he must be paid, he must know, that the money that he takes is the price of that blood.

Is this a true description of

the functions and motives of a Spy? Deny it if you can, Sir. Are, then, are his acts and motives *moral* and *religious*? Say if you dare. And yet, unless you be willing to go this length, how are you to justify a government in the employing of Spies? It is a rule of the law as well as of reason, that "*he who does a thing by another, does it himself.*" If I hire another to *lie*, to *betray*, to *shed blood*; I myself am a liar, a traitor and murderer. And a government is more wicked than its spy: because the spy may be, and generally is, under the strong temptations occasioned by misery and by sharp-biting hunger. The government has, too, more time for deliberation and reflection; and, observe, that the Spy, when he has once touched the thirty pieces of silver, *dares not retreat*, whatever his conscience may tell him, knowing that his own life is not safe for a day, unless he succeed in his perfidy!

What, then, you will ask, are conspiracies to go on, till they have "destroyed the government?" No: if the government *be* *worthy of support*, they will not go on, even if they have begun. The many-eyed people will not fail to see them in time. Con-

spirators must have wives, parents, children, bosom friends, as all other people have; and, if the government *be good*, these will, some of them, interfere in time. Besides, the government, you will observe (and it is material to observe it) *has information* about the disaffected parties, *before* it sets its Spy to work. So that, it can, without the aid of a Spy, proceed to adopt measures of *prevention*. The Spy is employed, *not to prevent crime*, but to get at *blood*! First to get at proof of crime; and then to *insure the shedding of blood*. And is it *moral and religious* to give employment of this sort? Is this a specimen of that *morality and religion*, which you told the assembled oafs at Liverpool the Reformers were about "to cut from under the feet of future generations?" Is this a specimen of that morality and religion, which you said the Reformers wanted to "eradicate from the human heart?"

Mr. BROUGHAM compared a *Spy* to a *Hangman*; represented both as being *odious*, but both as being *necessary*. Now, the Hangman tells no *lies*; he *betrays* nobody; he *sells no man's blood*. He performs a very dis-

agreeable office; but no man imputes *wickedness* to him.— This, therefore, is mere sophistry, that will mislead very few indeed. And, as to the observation, that such men as Edwards are necessary *as long as there are such men as Thistlewood and Ings*, it is as much as to say, that such men as Edwards are *always* necessary; for, there will *always* be such men as Thistlewood and Ings: or, at least, a government may always say that there are such. If he had said, that there must always be Edwardses employed *after such an affair as that at Manchester*, he would have been a little more to the point; for, both these men declared, and the crown-witnesses swore, that the affair of Manchester screwed them up to the resolution of doing what they contemplated.

The question, as far as relates to *morality and religion*, is, I think, pretty well settled. You are welcome to the honour of such morality and such religion. The Radical creed is precisely the opposite of yours. And, now, a word or two as to the *policy* of employing spies. We will say nothing about the *odiousness* and the *infamy* of an intercourse between a govern-

ment and the venders of human blood; we will say nothing about the meanness and dastardliness of such an intercourse; but, will ask, whether it is likely to tend to the *safety* of a government, especially in a country, where it has always been held in the greatest abhorrence.

In the first place, the adoption of a *Spy-system* argues, if not conscious guilt in a government, at least consciousness of being *deeply hated* by a considerable part of the people. To listen secretly is always regarded as a proof of conscious unworthiness. To *eves-drop* is a crime. Nothing is truer, than that listeners *seldom hear any good of themselves*; and certain it is, they never ought. The very act of employing a spy, argues a consciousness of being hated and the existence of danger from that hatred. Disguise the matter how we may, to employ a spy argues both *guilt* and *fear*. The thing is so odious and detestable in its very name, that no impulse short of a dread of destruction will induce men to resort to it; and, there are, I hope, men in the world, and many men too, who would expose their throats to a thousand knives, rather than sit

one single moment in council with such a man as Edwards. Now, Sir, whatever you may think of the matter, no government ever insured its *safety* by giving cause to believe, that it was full of *fears* for that safety.

Then, in the next place, there are the *used spies* to be provided for. If, indeed, these would have the complaisance to *die*, as silk-worms do, or undergo a transfiguration, the matter might not be difficult. But, they wish still to *live*, and to *live well* too. They may, indeed, be sent to foreign countries; but, they may not choose to *remain* there. At any rate, they may divulge, and even publish all the secret transactions with their employers; and, to *pay them for doing this* would be highly meritorious; as it was in the President of the United States to pay CAPT. HENRY, whom you remember, I dare say, for divulging the history of his mission from Canada to the United States! The old French government and the Italian governments used to be accused of *dispatching their spies*; or as the old king of Prussia used to call it. "suck the orange, and throw away the peel." Nothing was, and, I dare say, is, more com-

mon in some countries, (not those, of course, belonging to the *holy alliance*;) than to have spies *murdered* privately, and buried privately, *after they have done their business!* Indeed, this appears to be a natural end to the undertaking; for who can *trust* such villains, while they have life in them? And, who can believe, that a man, or set of men, who can buy the blood of other men of spies, will scruple, in the least, to take the blood of the spies themselves? We know that it is very common, in some parts of Europe, for rich men to employ poor starving creatures, to waylay and stab persons whom they wish to destroy; and, when this is done, to get the stabbers into some place, where the rich men and their friends murder them snugly, and bury them in some cellar, or other private hole.

This is the *short way* and the *sure way* to deal with spies; and I defy you and Mr. Brougham both together, to find out any thing that shall be a *justification* of the employment of spies, which shall not serve as a justification for the murdering of spies when they have done their work.

It is said, they may change

their names. This is very little. They must change their nature before they can be trusted by their employers. They can serve no more in the capacity of spy. They are like a last-year's almanack as to their employer's benefit; but, they may *betray him*, and in that case the use of them is *lawful*; for then they are *accomplices*. Change of *countries* is not much. A spy may come back to his native land. He may talk; he may write; he may do a hundred things more dangerous to a government than were the conspirators, whose blood he has sold to that government. No change but change of *shape* will do. The spy must be turned into *dust*, or his employer can never be safe. He must *wholly disappear*; and to make him do that, there is but *one way*.

There are, you see, Sir, some nice points of morality and religion, which naturally arise out of the doctrine, boldly put forward by Mr. Brougham, and as boldly applauded by you. But, in Mr. Brougham's *Education Digest* I hope we shall have the doctrine clearly laid down and fully illustrated. His is to be, it seems, a general plan of Edu-

cation. He proposes to teach us all, from the highest to the lowest, from the papa in spectacles to the baby on the knee. The "*Dames' Schools*" are, I understand, to be particularly attended to. In his grammatical rudiments he may give them a fine instance from the king's speech, delivered to both Houses the other day; and may show the pupils of the "*Dames*" the beauty of our language, when it drops from the pens of great men; as thus: "Have secured "to the British nation the enjoyment of *a larger share* of "practical freedom, as well as of "prosperity and happiness, than "have fallen to the lot of any "other nation in the world."

This will be a fine opportunity for him to show how elegantly and correctly the "*Higher Orders*" can write. He may, in order to illustrate the meaning of *practical freedom*, give a short account of the *six acts* and of those of 1817. He may touch upon prison-discipline, upon the New Treason Bill, upon the Soldier-seducing Bill, upon the Barrack and Military College System, upon the Alien Laws, the cheap-publication Act, the Search-for-arms Act, Public-meetings Act, and innu-

merable other matters, connected with "*practical freedom*," never forgetting the affair of Manchester, and not skipping over that fine specimen (though in a small way) of "*practical freedom*," by which a man, at Bolton, in Lancashire, was taken up, and *held to bail*, for having gone round the town to announce, that "*William Cobbett was arrived at Liverpool in good health.*"

But, what I, and, I believe, the public in general, are on tiptoe for, is that part of the "*Digest*" which will treat, and, doubtless, most fully, of the justice and necessity of a government employing spies to bring men to the block or the gallows. The "*Digest*" ought to be very ample upon this subject; and, if it be not, I, for one, shall be cruelly disappointed.

In conclusion, Sir, I beg leave to call your attention to some remarks, which I subjoin, on the *death of Maggenis*. And, do you really believe, that the people of England are now to be *cajoled* by such tricks as those, which were played at Chester over this man? *Think a little!* Look round the world, and ask yourself, whether it be possible for *such tricks* to succeed amongst the countrymen and contemporaries of Thistlewood, Ings, Brunt, and Tidd. If you answer the question in the affirmative, you are far more "*de-luded*" than any portion, or any man, of those, whom you call "*the deluded people.*"

One word on a different subject. I see, by the debate of

the 8th, that LORD MILTON (Burke's Corinthian Pillar) begins to think, *that we may not be able to pay the Fundholders in specie, after all!* Indeed! He says, that he does not think it just that the Fundholder should *receive more than he lent!* He does not see, perhaps, that *Mortgagees, Annuitants* on lands, and all *lenders*, are in the same advantageous state! Ah! the Bill (Mr. Peel's Bill) of last year, has made a pretty mess of the thing! Mr. BARING doubts, too, whether we can get *along with that Bill!* And even "the ORACLE" appears to have his scruples! Mr. BARING says, that he thinks he shall bring the subject forward to the House, next session, at latest; and I know that I shall bring it forward to him, *next week!* This is the subject. The *Six Acts* will do nothing here. If I had been in parliament, I should have *shown you the way out of the labyrinth before this day.* Intrigue, bloody violence, bribery and perjury have kept me out; and, perhaps, all is for the best. I shall now *propose nothing*; but shall "disport myself" in observing on what passes. Come, come, Sir! Don't be conceited. Read my "*Letter to Tierney,*" written in Long Island in 1818. I told him that I addressed it to him merely to give it a *name* to be known and distinguished by. There you will find the *truest prophesy* (except in the Bible you know) that ever was put into print. I have not a single copy of it in the world, or, I would send you one. You will there see ex-

actly foretold those very effects of attempting to pay in specie, that we now witness. If any one will send me a copy of this Letter to Tierney, I will *republish it* next week, to do which the *Sixpenny Pamphlet Act* affords me the easy means. In the mean while "*the Ladies at Huddersfield*" are subscribing to give grand dinners to the "*non-commissioned officers and soldiers of the 4th Dragoon Guards and the 85th regiment,*" as a reward for their "*meritorious services during the late alarm.*" And the "*respectable inhabitants of Oldham*" are about to do the same! This will thicken the mess famously. Soldiers are *no fools!* They will well understand what these caresses all mean. However, *let it go on*; and let you and I look after the affairs of *morality, religion, and cash-payments.* You will remember what I said: that the two Houses had *resolved unanimously*, and had *enacted*, that the Bank should *pay in specie*; and that, if it did pay in specie, *I would suffer myself to be broiled alive.* I stand to my word, and, I can clearly see that my opponents, "Oracle" and all, begin to shuffle and twist. "It is in the *last twenty years* of the system," says PAINE, "that all the great *shocks* will be felt." Do we not feel them *now?* And how much wiser a man would Mr. PEEL have been, if his father, instead of bidding him listen to PITT, had taught him to read PAINE! Where is now, Sir, "that glorious sun of *prosperity*" which, in 1816, you said was

"merely hidden, for a moment, behind a cloud?"—But, I must stop. Plenty of occasions will offer for addressing you. I am *not in Parliament*, but, I am resolved that by the means of this work and my *Parliamentary Register*, the proceedings, for *this session* at least, shall be *well understood*.—The debate of the 9th has just met my eye.—Sir F. Burdett has *once more* merited *your anger*. I hail this as the beginning of good. The people's gratitude is due to Mr. Alderman Wood.

Yours, &c.

WM. COBBETT.

DEATH OF MAGGENIS.

Such multitudes of *sentences* and of *executions* meet our ears and eyes now-a-days, that they attract little attention. We hear of trials for "*sedition, blasphemy, and treason*;" of convictions, fines, imprisonments, hangings and quarterings, with feelings much like those, with which we hear, or read, of the *killed and wounded* in land or sea battles, after a war has been going on for some time. In this latter case the *General Officers* only are *named*. The historians, or reporters, content themselves with giving us merely the *numbers* of the *rank and file*. This is pretty much the case now with regard to the *killed, wounded, and captured Radicals*, of whom there are, per-

haps, at this moment, some hundreds in prison, or under conviction, or under indictment, or under bonds to appear to be tried. It would be an useful thing to get and publish a list of *their names*, their *imputed crimes*, their *sentences* (if sentenced), and any other circumstances belonging to them, or their cases. *History*, as it is called, is generally a great *liar*. It suppresses all that is displeasing to *power*. But, we now live in times that give a chance of *improvement*; and, if we collect and put on record, *facts*, they will be sure to be greatly useful.

MAGGENNIS, or M'INNIS, or whatever his real name was, who was lately executed at CHESTER, has been made a subject of most curious statement on the part of the *corrupt press*, especially as relates to *religion*. This young man was, it appears, an *Irishman*. He was living at STOCKPORT at the time when BIRCH, the policeman, took down Mr. HARRISON from London. A crowd assembled round Birch in the street, and somebody shot him, wounded him, but did *not kill* him, and the man is *now alive*.

The offence was imputed to

a Mr. BRUCE, a school-master, and also to MAGGENIS as an accomplice. They were both tried before JUDGE WARREN, at the last Chester Assizes, found guilty and condemned to be *hanged*. These men have been, by the corrupt press, called, up to this day, *murderers* and *assassins*. That they were neither is notorious; for nobody was *killed*; and, according to *law*, to constitute a *murder*, there must be a *killing*: the party attacked must actually be *dead*. As to *assassination*, it means *murder*, and something *more*. It means a *private* and *vindictive* *killing* to satisfy *private* *revenge*. Yet the foolish and corrupt press of this country, which is just as bad as that of France under a Bourbon Censorship, calls, now-a-days, every thing *assassination*, which is committed by those who are called *Radicals*, and which consists of physical *violence* of any sort, or in any degree. The moment a man is seen with a *pike* in his hand, or even in his house, he is called an *assassin*. The Scots Radicals, who fought the troops in the open field, were called *rebels*; but they were called *assassins* too.

However, the laws of Eng-

land do not yet know any thing of *assassination*; and they allow nothing to be *murder*, unless there be an *actual* *killing*: there must be proof of a *death*, or else there can be no *murder*. Yet, though Birch is *alive*, two men have been condemned to die for the shooting of him! How can this be? Why, the late JUDGE ELLENBOROUGH brought an act into Parliament, which was passed, to make it death to cut, stab, wound, and so forth, with intent to kill. This is called the "Ellenborough Act;" and, under this act, these two men were tried, convicted, and condemned. Bills of indictment have been presented against several of the Yeomanry Cavalry, who acted at Manchester on the 16th of August; but, those bills have all been thrown out by the Grand Juries; which shews, that there may be cases when it is not criminal to cut and wound, and even to kill. But, the case before us was, of course, not one of those.

According to the "Ellenborough Act," then, BRUCE and MAGGENIS were accused and found guilty. But let it always be kept in mind, that they were *not guilty of murder*; and that

if they had done the very same thing *only about fifteen years ago*, their punishment would not, and could not, have been death; and, I believe, nothing more than *fine and imprisonment*. And yet, from the moment that the shooting of Birch was heard of, up to this day, the crime of *murder*, and even that of *assassination*, have been, from one end of the kingdom to the other, imputed to these men! Many persons thought: I thought: and, I dare say, the people in general thought, that Birch was *dead*! We were told that a pension of a hundred a-year was settled by the Prince on Birch's *widow*! We were told of a message of condolence to her from the Prince of Saxe-Cobourg! In short, I thought the man was *dead*; and I believe ninety-nine hundredths of the people thought the same. But now, behold, after the corrupt press has had the benefit of his death; after the "widow," as they called her, has got the pension, and a pension, too, *equal to that of a general officer's widow*; after the Radicals have had to bear the charges of *murder and assassination* for six months; after all this, Birch is as alive and as

merry as PLATT, who was "*murdered and assassinated*" by YOUNG WATSON, and who tried hard for, but did not get, a pension!

Having thus placed MAGGENIS's deed in its true light, I now proceed to notice some statements of the corrupt press, relative to his conduct, during the last days of his life. BRUCE had always been charged with the shooting of the Police-man, and Maggenis with aiding and abetting Bruce. When they had been found guilty, Maggenis told the Court, that *he*, and *he alone*, had done the deed, though the witnesses had shewn Bruce to be the most guilty man. MAGGENIS declared BRUCE to be wholly innocent, not only of the act of shooting, but of all participation in it, and all knowledge of the intention to do the deed.

Not to applaud, and even *admire*, this act, one would think to be next to impossible. It was an act of pure, unadulterated virtue. It was being *just* at the certain expence of all chance of escaping death. Both were *found guilty*; both would be *condemned*; but one's life might, and *probably would*, be spared. Nay, there was every

reason to believe, that this would be the case, as there had been no murder committed. And, as the aider and abettor, which the *evidence* had showed MAGGENIS to be, was the *least criminal* of the two, his was the life to spare. Yet, in spite of all these considerations, he bravely avowed the deed, and took the whole of the offence upon himself, saying: "it was I who did the deed: let me suffer if you will: but put not this innocent man to death."

If any man has ever witnessed a more truly virtuous and noble act than this, I should be glad to be informed of it; and yet we read, in the newspapers, that WARREN, the Judge, when he passed sentence, spoke of this avowal as an *aggravation* of Maggenis's offence, and as a reason for *shortening* the short period of his remaining existence! It is not said, indeed, that Judge WARREN found fault of the avowal *itself*; but of the *bold* and *daring* manner of it. Not having been present, it is impossible for me to say, how MAGGENIS *looked* and what *tone of voice* he used on the occasion; but, as far as his reported *words* go, even according to the version of the corrupt press,

there was nothing but a plain and positive declaration, that he alone did the deed, and that Bruce had nothing at all to do with it: and this, I repeat, was as virtuous and noble an act as ever was performed by mortal man. It was giving up all chance of preserving life, rather than suppress the truth: it was actually preferring death to the doing of an act of injustice: it was scorning life secured by the death of an innocent man, though that man was neither relation, friend, nor even acquaintance: it was a deed, to surpass which nothing is to be found in the annals of greatness of mind.

This appears to have been perceived, too, by the Corrupt Press, which two words mean a great mass of infamy. This press, *after a few days of reflection*, appears to have perceived, that this brave and generous act on the part of a "Radical Assassin," as they had so long been calling him, would cause it to be believed, that there was, at bottom, something *good* and *great* belonging to the Radicals. Besides, they had taken uncommon pains to represent both MAGGENIS and BRUCE as INFIDELS! The COURIER, in the very same page that it recorded

the avowal of MAGGENNIS, asserted, that he was an *Infidel*; and said: "thus it *always* happens; the *Infidel* always ends "by being a murderer. Unbelief is the *sure forerunner* of "assassination." And then he went on to shew, that this history of MAGENNIS afforded a specimen of the *Radical creed*, and of the effects of it.

This was altogether false in fact; for, in the first place, there was *no murder*; and, in the next place, we always find *real* murderers *extremely religious* as soon as sure of death. The woman, who murdered her mistress lately in Warwickshire, was deeply read in religion and far gone in grace, as they call it, unless, indeed, she died with a lie on her lips. The man, who so shockingly murdered Bonner and his wife, said, at the gallows, that, in a few moments, he should be in the bosom of his Saviour. And this is notoriously uniformly the case with bloody and selfish and cruel murderers. Then, in some other countries, is it not well known, that murderers and assassins run into Churches and Convents, and implore the protection of the Priests, who give it them, and wash them of the sin for a sum

of money? Will the COURIER deny this? And, will he say, that this makes any part of the "*Radical creed*?" Let it be borne in mind, too, that Mr. BELLINGHAM, who killed PERCEVAL, sent for his *Common Prayer Book*, the moment he got into prison. So that he was not only a *religious* man, but a *Church of England man* into the bargain! We know that two kings of France were stabbed; and we also know, that the stabbers were not only *religious* men, but *priests*, and not only priests, but priests avowing that they were actuated by a *zeal for religion*. CROMWELL and his fellow-labourers were, we all know, some of the most *religious* men that ever lived. They did nothing without a *prayer* to begin with. Whether they bilked a ba'rd, or killed a king, they began with a long prayer. So that this doctrine of the COURIER, that *Infidelity* is the cause of murder and assassination is wholly destitute of foundation.

Therefore, the facts are false; but, then there came this fact; namely, that *Infidelity* induced a man to make the avowal that MAGGENNIS made! Infidelity, if the COURIER had spoken truth about MAGENNIS's creed, had

inhabited the same mind that was capable of the great and generous act of scorning life, if held by the suppressing of a truth, which justice demanded! Yea; this *Infidel* had said: "I *can* live; but I will die, rather than suffer an innocent man to die for me." This was something, which, upon reflection, the Corrupt Press did not like to suffer to go forth to the world. This was an ugly tale for the out-criers against "*blasphemy*" to send forth amongst the "*deluded people*." The public, all of whom can now read, would reason upon the whole of the interesting story; and the result of their reasoning would be this: "either the Corrupt Press has told a *falsehood* to blacken the Radicals, in asserting MAGGENIS to have been an *Infidel*; or, *Infidelity* is compatible with the purest morality and most heroic virtue." Nay, MAGGENIS was, the COURIER said, not only an unbeliever, but an *Atheist*! "Shocking to relate," exclaimed the pious scribe, "this wretched man does not believe in the existence of a God!" This was going far beyond Mr. PAINE, who most eloquently urges the belief in a

God. So that here is even an *Atheist* acting, on his trial, the most honourable, the most generous, the most noble, the most virtuous part that man ever acted.

The inferences, so obviously growing out of these facts, the Corrupt Deluders appear quickly to have perceived. The inferences must, indeed, have forced themselves upon their own minds, and, of course, they would conclude, that the same operation would take place in the minds of others. Therefore they speedily *tacked about*; and, in the course of only a few days, made a *convert*, a *penitent*, and almost a *saint*, of this identical MAGGENIS! How they have gone to work to do this, it is my business now to relate; and, as the reader proceeds, he will certainly think himself carried back to the time, when the fat, lazy, rascally MONKS were cheating the people by selling their miracles, and by receiving payment in the bread, cheese, eggs, butter and bacon, that ought to have gone into the bellies of the poor, "*deluded*" creatures and their children. Since the fall of Napoleon, monstrous efforts have been made, by despots

and priests, to regain the ground which had been lost by the French Revolution. The Pope lost no time in recognizing the *Jesuits*; the *Holy Inquisition* found apologists in *Protestant Priests*; and, monstrous to relate, even the Calvinistical Priests of *New England* joined in processions and other gaudy shows to commemorate the re-exaltation of "*Anti-Christ*," and "*the Whore of Babylon*." What could be the *cause* of this? What could induce these *protestant* priests to rejoice, to exult, to be half mad with joy, at events, which restored the Pope and the Inquisition? Come, ye hypocrites! None of your shuffling! None of your lies! Give an answer. "*Any religion is better than none*." Oh! it is, is it? It is better that "*Anti-Christ*" should exist; it is better that "*the Whore of Babylon, drunk with the blood of the saints*," should resume her place and power, than that the people formerly under her power, should live without any quarrelling, or burning, for religion's sake? This is what you say, is it? You will find, in a very few years, that your real motives are not only seen into; but that they will be completely defeated.

To return to MAGGENIS, I shall now insert, from the *COURIER* news-paper, an account of this almost miraculous conversion. I beg the reader to go through the whole very *attentively*; and to notice particularly the passages, which I have marked by *italick characters*; for, it is clear to me, that a deep scheme is laid to make out of this matter a *humbug* of great extent and influence. It will fail; but, in order to make it fail, it must be *detected* and *exposed*. The *COURIER* takes, or pretends to take, its information from the "*Chester Courant*," which is one of those vehicles, which the *Corrupt* encourage and support in the *Country parts* of the kingdom, and which are even more slavish and detestably base than the grand vehicles of *Corruption* in London. I have not the smallest doubt, that the whole is a *hatched story* from the beginning to the end. The name of *Keeling* is mentioned; but, *who* is he? *What* is he? Where are his *vouchers*? Who was *witness* of any of the scenes? However, let us *hear* the story first, and then let us make our remarks on it. I have *numbered the paragraphs*, that I may save time and space in quoting them as I proceed.

" 1. It will be recollected
 " when, in our last, we noticed
 " the passing sentence on M'In-
 " nis, we adverted to the insen-
 " sibility and hardihood of the
 " prisoner, who, upon the con-
 " clusion of the Chief Justice's
 " address, replied, in the ac-
 " cents of bravado, to the Bench,
 " 'Thank you, my Lord, it is a
 " good cure for a spinning in
 " the head.' Of his subsequent
 " behaviour, in the intermediate
 " space between his condemna-
 " tion and execution, it is in our
 " power to furnish some parti-
 " culars, for which our readers,
 " considering the above, as a
 " specimen of his moral condi-
 " tion, will be quite unprepared,
 " and which must prove as gra-
 " tifying as they are extraor-
 " dinary. We beg to add,
 " that the following details rest
 " on an authority unquestion-
 " able, being communicated by
 " a pious gentleman, who had
 " constant access to him in his
 " cell during the period of
 " which we now particularly
 " speak, and whose Christian
 " zeal and perseverance, in
 " bringing him to a suitable
 " sense of his awful condition,
 " are as commendable, as his
 " efforts were successful.

2. " Mr. Keeling, the indivi-

" dual in question, immediately
 " on the removal of M'Innis
 " from the bar, after his convic-
 " tion, on the evening of Satur-
 " day week, followed him to his
 " cell, and humanely offered his
 " services, to assist him in his
 " devotions, and a preparation
 " for the fate that awaited him.
 " Mr. Keeling's proposal was
 " met by the prisoner with the
 " most determined repulsion;
 " he blasphemed in the most
 " horrid manner; said, that his
 " sufferings would soon termi-
 " nate; was sure, that when his
 " body was dead, his being
 " would be annihilated; and de-
 " clared, that in the mean time,
 " the Almighty had neither the
 " power to save or to destroy
 " him.

3. " On the following day
 (Sunday) Mr. Keeling renewed
 " his visit, but no improvement
 " was visible in his moral con-
 " dition. On being asked, whe-
 " ther he would permit prayer
 " to be made by him, he sternly
 " refused; observing, 'that he
 " detested preaching and priest-
 " craft, and that he would have
 " none of it; that he was an
 " Atheist, and was determined
 " to leave the world with the
 " persuasion, that no Supreme
 " Power existed.' Before the

" close of this interview, how-
 " ever, M'Innis became some-
 " what more disposed to listen
 " to the evidences which his
 " friend adduced in support of
 " the Christian system, and to
 " the expostulations, which with
 " a feeling solicitude, he ad-
 " dressed to him; and finally
 " admitted, that if Mr. K.'s doc-
 " trine was correct, *he was lost*
 " for ever.

4. " On Monday morning,
 " M'Innis received sentence of
 " death, and was apprized, that
 " the law would be executed
 " upon him on the following
 " Saturday. Mr. Keeling again
 " attended him; he found him
 " neither surprized, nor appa-
 " rently appalled. During this
 " conversation, M'Innis's con-
 " fidence in his infidel princi-
 " ples *seemed to be staggered*,
 " when Mr. Keeling *pressed*
 " home with redoubled energy
 " the truths of Christianity;
 " and with such effect as pro-
 " duced an acknowledgment,
 " that possibly it might be true.
 " He now consented that his
 " spiritual adviser should pray
 " with him; he seemed for the
 " first time to join in devotional
 " exercise; on rising from his
 " knees, he evidently appeared
 " more thoughtful, and request-

" ed that Mr. Keeling would
 " soon repeat his visit. Ac-
 " cordingly at four o'clock in
 " the afternoon of the same day,
 " that gentleman attended him,
 " when he expressed an earnest
 " wish to be corrected if he had
 " embraced error. On this oc-
 " casion, the unhappy man ap-
 " peared more cordially to enter
 " into the spirit of devotion,
 " and wept. When leaving him,
 " Mr. Keeling obtained a pro-
 " mise, that he would address
 " himself to God in private
 " prayer; and with this as-
 " surance, Mr. Keeling departed.

5. " We do not think it need-
 " ful to make any further ob-
 " servation here, than to remark,
 " that it was in reference to this
 " precise period that the follow-
 " ing letter alludes, in the de-
 " scription it gives of his con-
 " flict, after bowing his knee in
 " private. This letter was writ-
 " ten on the following day; and
 " addressed to a young woman
 " of his acquaintance in Stock-
 " port. We copy it exactly as
 " written, only correcting the
 " orthography:— (This letter
 " has already appeared in a
 " Courier.)

6. " However the infidel or
 " the profane may be disposed
 " to treat the scene described

" above, as the visionary frenzy
 " of fanaticism or delusion, we
 " dare not deny to it *the genuine*
 " *marks of a divine interposi-*
 " *tion*, vouchsafed in an extra-
 " ordinary manner, upon an ex-
 " traordinary occasion. There
 " was nothing in the character
 " or manners of the man to jus-
 " tify an imputation that his
 " sensations of horror were pro-
 " duced from previous weak
 " prepossessions or prejudices;
 " for these leaned all in an op-
 " posite direction; nor from the
 " impulse of fear arising from
 " his approaching dissolution, as
 " neither before nor after this
 " occurrence, did he ever betray
 " the slightest symptoms of re-
 " luctance to meet his fate. Mr.
 " Keeling was called in to visit
 " him in his distress of soul, (not
 " having left him above an hour
 " before) and found him pros-
 " trate on the floor of his cell,
 " weeping, and most bitterly re-
 " proaching himself for his in-
 " fidelity and wickedness; and
 " now beholding in him the
 " character of *a true penitent*.
 " directed him to the Lamb of
 " God that taketh away the sins
 " of the world. From this hour
 " the rays of hope beamed upon
 " his heart—the gloom of scepti-
 " cism receded from his coun-

" tenance; and with a cheerful
 " submission which could only
 " be inspired by a well-grounded
 " hope of a better world, he de-
 " voted his few remaining days
 " to religious purposes.

7. " There was one prominent
 " feeling that seemed greatly to
 " afflict him, namely, *the injury*
 " *he had done to many of his*
 " *acquaintances, by instilling*
 " *into their minds his infidel*
 " *principles, exclaiming, 'What*
 " *multitudes have I been the in-*
 " *strument of ruining!—How*
 " *shall I make reparation for*
 " *the injury I have done!'* His
 " *judicious adviser* recommend-
 " ed him to state his present
 " altered views and convictions
 " in writing which he would
 " engage to see published, con-
 " ceiving that the declarations
 " of a dying man would be likely
 " to have influence with those
 " whose minds he had contami-
 " nated. To this he consented;
 " and the above letter is the first
 " fruits of that design. All the
 " remaining hours of his life,
 " that were not employed in the
 " more immediate acts of reli-
 " gion, were occupied in pre-
 " paring a memoir of his life,
 " or rather of the more promi-
 " nent causes and consequences
 " of his erroneous principles,

" *which is now in the possession*
 " *of Mr. Keeling, and which,*
 " *after its correction and ar-*
 " *rangement by a pious clergy-*
 " *man of the establishment, will*
 " *be given to the world in the*
 " *form of a pamphlet.*

8. " That we have been so
 " minute in the account of this
 " unfortunate man, may receive
 " an apology from the peculi-
 " arity of his circumstances,
 " whether in reference to the
 " destructive principles he had
 " imbibed, the striking evidence
 " of his conversion, or the mag-
 " nitude of his crime. A news-
 " paper may be thought an im-
 " proper medium through which
 " to introduce moral disserta-
 " tions; but who that *loves his*
 " *country, or reverences his*
 " *Maker*, will be offended at our
 " deprecating the doctrines of
 " infidelity, which, while they
 " deprive men of the hopes of a
 " better world, *unloose every*
 " *obligation of morality, and*
 " *give them the unrestrained*
 " *license of sporting with the*
 " *lives and property of their*
 " *fellow-men.* The subject of
 " this mournful narrative as-
 " cribed to the adoption of these
 " principles all those evils he
 " had been guilty of—and par-
 " ticularly that which brought
 " him to the gallows.

9. " In Mr. Keeling's inter-
 " course with M'Innes, he
 " greatly deplored the influence
 " of infidel principles upon his
 " conduct. He said, that he
 " never connected himself with
 " the Radicals; that he thought
 " too meanly of their spirit;
 " but he had deeply drank of
 " the essence of disaffection,
 " and was prepared to go any
 " lengths in resistance to Go-
 " vernment. It will be recol-
 " lected, that in January last,
 " M'Innes made an attempt to
 " escape out of the Castle: in
 " adverting to this circumstance,
 " he said, that if he had effected
 " his purpose, it was probable
 " many lives would have been
 " lost; that his first intention
 " was to assassinate *Mr. Lloyd*
 " *of Stockport*, and then Birch;
 " and he declared the pistol
 " actually fired at the latter,
 " was loaded with an intent to
 " kill the former: that he had
 " been looking about for Mr.
 " Lloyd that evening, but could
 " not find him; and afterwards
 " meeting with Birch, he di-
 " rected his vengeance against
 " him, whom he knew to be an
 " active agent in the suppression
 " of rebellion.

10. " M'Innes was an Irish-
 " man by birth, and was from

“ the county of Down. Was
 “ brought up a Protestant ; has
 “ been in England about three
 “ years ; a very good-looking
 “ young man, of about twenty-
 “ five years of age ; and was
 “ said to be on the point of
 “ marriage with a *young woman*
 “ of *Stockport*, when he com-
 “ mitted the crime, for which
 “ his life has been forfeited.

11. “ On the night before
 “ execution, M’Innes retired to
 “ rest about ten o’clock, and on
 “ Mr. Keeling’s visit in the
 “ morning at seven, he found him
 “ occupied in writing. He ap-
 “ peared placid and collected,
 “ said he had had some refresh-
 “ ing, comfortable rest, and that
 “ his meditations had been de-
 “ lightful. At ten o’clock, Mr.
 “ Keeling accompanied M’Innes
 “ to the Chapel in the Castle,
 “ and joined with him in par-
 “ taking of the Holy Commu-
 “ nion, during which M’Innes
 “ was observed to weep : and
 “ in explanation of this circum-
 “ stance, said to Mr. K. after-
 “ wards, they were tears of joy.
 “ Returning from the Chapel to
 “ the cell, prayer was again of-
 “ fered ; and it may be interest-
 “ ing to observe, that in this act
 “ of devotion, Thomas Miller, a
 “ malefactor under sentence of

“ death for burglary, who it is
 “ understood *will suffer next*
 “ *Saturday*, was permitted to
 “ join ! this scene is represented
 “ as very affecting. Nor ought
 “ the circumstance we are just
 “ going to mention, to be omit-
 “ ted. Soon after eleven o’clock,
 “ a *clergyman* came to M’Innes,
 “ who stated, that he had been
 “ *expressly sent by the Bishop*
 “ *of Chester* to the prisoner, to
 “ say, that ‘ his Lordship was
 “ *extremely gratified to hear of*
 “ the happy change which had
 “ taken place in his mind ; that
 “ he had been *pleasingly af-*
 “ *ected* by the information ; and
 “ *had sent his blessing by the*
 “ *messenger.*’ ”

12. “ The hour now ap-
 “ proached when the prisoner
 “ had to leave the Castle. One
 “ important affair was yet to be
 “ completed. From the time of
 “ his trial, he had constantly
 “ affirmed, *that Bruce had not*
 “ *shared* in the criminality of
 “ his attempt upon Birch’s life.
 “ *Whether upon his own motion,*
 “ *or upon the suggestion of*
 “ *others*, we know not, but at
 “ this awful period he drew up
 “ and signed with his own
 “ hand, a declaration, purport-
 “ ing—“ *That no person what-*
 “ *ever was connected with, or*

"knew of his intention, of shoot-
"ing Birch."

13. "M'Innis held a bible in
"his hand during his progress
"through the streets, in which
"he unremittingly continued to
"read, without taking any no-
"tice of the surrounding multi-
"tude. The portion of scrip-
"ture on which his attention
"was fixed, as recommended to
"him by Mr. Keeling, was the
"27th chapter of St. Matthew's
"gospel. That gentleman as-
"sisted him in descending from
"the cart, and on asking how
"he felt his mind supported,
"he answered, that he found
"himself quite comfortable.—
"About half an hour was oc-
"cupied in the House of Cor-
"rection before he ascended
"the scaffold, during which he
"preserved the utmost compo-
"sure and firmness. Mr. Keel-
"ing first ascended the drop,
"and was followed by M'nnis,
"assisted by another person.
"Mr. Willan, chaplain, followed,
"and read the service. In the
"mean time, the former gentle-
"man placed himself exactly in
"front of M'Innis, as if with
"a view of preventing discom-
"posure of mind, from behold-
"ing the vast concourse of peo-
"ple Mr. Keeling remained

"with him on the drop a few
"minutes, reading to him from
"the 23d chapter of Luke, the
"short history of the penitent
"thief, and encouraging his
"hope in Jesus Christ. To the
"last moment he continued to ex-
"press his unshaken confidence
"of the mercy of the Redeemer.
"*It was expected that he would*
"*address the people:* on this sub-
"ject Mr. Keeling had conversed
"with him, and he said, that
"*he should be guided by his*
"*feelings at the time.* All that
"he said, just before the cap
"was pulled over his face, was,
"with a firm and audible voice,
"‘Gentlemen, farewell.’ After
"his devotions were concluded,
"he appeared in great haste to
"be gone; and before the hang-
"man had time to lower the
"drop, he had given the signal
"by dropping his handker-
"chief."

In the first paragraph the
writer seems to be aware of the
surprise that his tale will nat-
urally excite in the public
mind; and, like all those who
have lies to palm upon the world
for truth, he sets out with say-
ing that his "authority is un-
questionable." But this is not
enough; especially when we

are threatened with a *book of confessions*, as we are in paragraph No. 7. It is not enough, nor nearly enough, to tell us, that the authority is unquestionable. This should be proved to us. We must not be satisfied that it was "a pious gentleman" who communicated it; for there are such things as "*pious frauds*." RAHAB, the harlot's example, wrong interpreted, lead to great errors and mischiefs! It is not enough to tell us, that Mr. KEELING saw this and that, and heard this and that. We must know who this man is. We must have some vouchers for *his vouchers*. He may be a real corporeal being, or he may be an *imaginary* man. If a real man, he may be in his right senses; or he may be a half or a whole madman, whose rantings and reveries are wholly unworthy of belief. In short, until we have detailed certificates, that this Keeling is a man of sound mind, perfect veracity, and *not an enemy to Reform*, and until these certificates be signed by some one or more *Reformers*, this man's story, unsupported by other evidence, is not worth a straw; especially when we find no talk of *any other witness* to any part of the

transactions, except the convict, *Thomas Miller*, who is now, we suppose, *hanged*!

Paragraph No. 2.—How came Keeling to be permitted to "*follow the man to his cell*?" Could *any body else* do this? Were MAGGENIS's friends allowed to do this? Was the poor fellow permitted to have his friends about him? We hear of no such thing; and yet, why not *they* follow him to his cell as well as this undescribed Mr. KEELING? Why was no friend from Stockport present? But, we shall have more to say about this bye-and-bye.—MAGGENIS blasphemed in a most horrid manner; and declared, that "*the Almighty* had neither the power to save or to destroy him!" This part of Keeling's story *must be false*. For, if MAGGENIS was an *Atheist*, how came he to talk of an "*Almighty*?" And, if he believed in one that was *almighty*; that is to say, *all-powerful*; that is to say, *having power to do all things*; how could he believe, that that same being had "*neither the power to save nor destroy him*?" —Ah! Mr. Keeling, Mr. Keeling! Persons who tell tough stories ought not only to have good memories, but ought also not to be wholly blind.

Paragraph No. 3.—Here we have the poor fellow an *Atheist* again, and “*resolved* to leave the world with the belief that no supreme power existed.” *Resolved!* What a thing for any man to say! How *incredible* upon the face of it! It is a sort of language that no man ever makes use of. It was, in this case, something monstrous. It showed a determination to listen to nothing on the other side. And after this, at the very *same* interview, this same man began to *soften!* Nay, at this very interview, he admitted, “that if Mr. Keeling’s doctrine was correct, he (Maggenis) was *lost for ever.*”—Now, reader, mark the richness of the culmsiness of this fabrication! MAGGENIS had, we are told, in paragraph No. 10, “*been brought up a protestant.*” So he might, to be sure, and yet be brought up an *atheist*; for a *protestant* merely means, *not a catholic.* But, it is clear, that it must have been meant, that Mr. KEELING’s “*convert*” was brought up in a belief in the Protestant Christian faith. Well, he had become an *atheist.* He could not have become such without *reasoning* upon the subject. Reasoning *falsely*, if you please; but, he must have become an atheist by reasoning. He must have *examined* the grounds of his old and those of his new belief. No matter *how* he did this: he *must* have done it, and especially as he was so firmly fixed as to his new creed, as to be “*resolved*” to die in it, and that, too, after he had been expostulated with by this surprizing Mr. KEELING. —Now, is it to be believed, that, in the short space of one visit, infidel principles, so firmly rooted, would be shaken? And, then, what is the result? Why, MAGGENIS says. “if your doctrine is correct. I am *lost for ever.*” The deuce he was! Why, it was just the *contrary!* For Mr. Keeling’s doctrine told him, that he might be saved, if he would repent *even at the gallows.* So that, if the *conversion* had taken place, the senses of the convert must have taken their leave of him.—He was softened and shaken, it seems, by certain “*evidences* adduced by Mr. Keeling.” We shall have these, probably, bye-and-bye, in print. They must have been extremely *efficacious*, and also perfectly *new to Maggenis*; for, if he had ever heard of them *before*, they would, of course, have had no effect now; whereas

it appears, that they had a very wonderful effect; and, therefore, I hope, that we shall have them *in print*; as, I dare say we shall, Mr. Keeling appearing not to be a man to hide his candle under a bushel.

Paragraph, No. 4.—We have nothing here worthy of particular remark. The *progress* of the conversion is *easy* and *natural*; and it appears all to look like real life! In the preceding paragraph, the infidel principles were *shaken*. In this they are *staggered*. The Infidel is next made to acknowledge that he *may possibly be in error*. He is then brought on *his knees*. He next desires *correction*. At last he *weeps*; and his ghostly friend leaves him to pray. All this was very well managed by Keeling, let Keeling be who or what he may; and, in this place, all we have to regret is, that Keeling did not think of providing any body to be witness of facts so very interesting and of effects which must be thought extremely marvellous.

Paragraph, No. 5.—The letter, mentioned here, I have not. I have lost the paper, in which it was published. Nor does it signify. It was, we are here told, "*addressed to a young*

woman of Stockport." What was her name? Come, come! Tell us her name! None of your shuffling! But, I had forgotten to ask, by what *authority* was this private letter *opened, kept, and printed*? Answer that question. Answer that; and then we shall know who to look to as responsible for the authenticity of the letter. Whether it was lawful, just, merciful, to open, keep, and print this letter is not the question that I am discussing. The question is this: is a letter, thus pretended to have been *obtained*, and *thus used*, to be relied on as *genuine*? Was the letter *ever sent* to the young woman? She, we must suppose, was acquainted with the *hand-writing*. What so easy as to get *her testimony*? In short, I shall never believe in the authenticity of this letter, until I have the certificate of the person that it was addressed to, that it is in the well known and even the *sworn-to* hand-writing of MAGGENIS himself. What! Are we to take things, brought forth in this way, as *authentic documents*? A letter, said to have been written in a prison, no witness being present; and, not sent according to its address; opened, kept, printed without even any pretended consent of the party writing or

the party addressed! If such a document be to be taken as *evidence* of any thing other than of the impudence and profligacy of the publishers, there is an end to all idea of truth and justice, and mens' characters and lives must, in future, depend on more chance, or something even less certain.

Paragraph, No. 6.—Having, in the former paragraphs, brought the "Radical Infidel" to weep, Mr. Keeling here lays him "*prostrate on the floor* of "his cell, weeping, bitterly reproaching himself with his infidelity and wickedness, and, "finding him a *true penitent*," directs him accordingly;" but, in words, that I will not profane by a repetition of them! But, it is the *beginning* of this paragraph, which merits our notice, and, I may add, our indignation. Here the profligate publisher says: "However the "*infidel* or the *profane* may be "disposed to treat the scene "above described as the *visionary frenzy of fanaticism* or "*delusion*, WE dare not deny "to it the genuine marks of "*Divine Interposition*, vouchsafed in an *extraordinary* "manner on an *extraordinary* "*occasion*." If this be not *blasphemy*, the word has a meaning now-a-days which it never had before. Where is the *evidence* (even supposing the facts to be true) of a *special interposition* of God, upon this occasion? If God had vouchsafed to *interpose* directly and specially, in the case of this man, would he not have interposed *before the shot was fired*

at Birch? Would he not have prevented the deed, and also prevented MAGGENIS *from being an atheist at all?* If God chose to interpose specially, even late, what need was there of the offices of Keeling? Is it not to offer an insult to God to assert, that he must have been fellow-worker with Keeling?—Oh, no! Mr. CHESTER COURANT and Mr. LONDON COURIER, I (whatever the *infidel* or the *profane* may do) am far from treating the pretended scenes as the "*visionary frenzy of fanaticism*;" I treat them as the result of a deep-laid contrivance of political corruption and roguery, carried on by matchless impudence, and intended to answer the worst of all possible purposes; namely, falsely to fix the charge of infidelity and a love of bloodshed on all those who are contending for their political and civil rights.

Paragraph, No. 7.—These paragraphs is *all pith*. There we have the *whole scheme developed!* The *confessions* of MAGGENIS are to come forth. They are in the *possession* of Mr. Keeling, and when "*corrected and arranged* by a "*pious Clergyman of the Establishment*, are to be given to "*the world in the form of a pamphlet!*" Oh, brave! Now, I will bet the COURIER what it pleases, that no Clergyman of the Church ever puts *his name* to this pamphlet; and that no such person ever suffers *his name* to be used as the compiler, or editor, of this pamphlet. The Clergy of the Church will do many things; but they have too

much wisdom to do such barefaced things as this.—The object of the pamphlet will be, as is, indeed, here set forth, to reclaim, and to convince of their errors, those whom MAGGENIS had wished, which he confessed to be *great multitudes*!—This may be very well; but, in the first place, these “multitudes” must be made to believe, *that Maggennis wrote the thing*; and this, I believe, will be very difficult indeed! The whole terms upon this however; for, as to the *arguments* against Atheism, it would be hard indeed, if Mr. Keeling, who converted MAGGENIS, could not, in his own name, furnish as good, and even better, than MAGGENIS himself. Or, indeed, the “pious Clergy—man of the Establishment,” who is to be MAGGENIS’s editor, could, doubtless, send forth matter of his own far more powerful than that of MAGGENIS. Aye; but, then, as his “judicious adviser” observed, “the declarations of a DYING MAN would be likely to have influence with those whose minds he had contaminated.” Aye, aye! That is the nick! But, then, Mr. Keeling, the world is now got to be too cunning to believe, without *excellent proof*, all, or any part, of what is related about the declarations of “*dying men*!” because, as the world now knows very well, *dying men* have been belied even more than living men. So that, in order for your forth-coming pamphlet to have the smallest chance of influence, except in the way of exciting ridicule and contempt, it must

come forth with proofs as clear as the noon-day sun. We must have the oaths of those *who saw him write it*, or, who, at least, saw it in his possession, and fresh from his pen, and who, with their own ears, heard him avow the writing of it. And these persons must not be *keepers or turnkeys* or any persons in *employ* about the jail. They must be, too, persons, *not hostile to Reform*; or, at least, some of them, or *one* of them must. For, I, for one, shall think it extremely strange, that MAGGENIS’s former friends were kept away from him (if that were so) *after his conversion*, when there was any possible reason for permitting him to *see and converse with them*; because, it must have occurred to you, that *their* testimony as to his conversion would be the best in the world.—“Declarations of *dying men*” are not so greedily swallowed as they used to be. People of any sense think, now-a-days, that the opinions, which a man avows in the prime of his intellect, are worthy of more attention than those, which he may profess in his dotage, in his second childhood, or under the distracting and maddening torments of disease. Men on the *rack* have often confessed the commission of acts which they never committed. They have said, in the delirium of pain, things which they never meant to say. And, though there be no acute suffering, a man *may*, by *solitary confinement*, by *long silence*, by almost *incessant darkness*, by *low diet*, be reduced to *imbecility*. I re-

member the affecting picture, drawn by Sir FRANCIS BURDETT, of the prisoners he visited, under ARIS, in the cells of Cold Bath Fields, I never heard him mention the thing but once; but I have never forgotten it. He said, that they had nothing about them but their *size*, which seemed to partake of *manhood*; that their looks, their voices, their expressions, their ideas, all were those of *children of seven or eight years old*. And, indeed, who can doubt that such must be the effect of such treatment, if long continued? I, therefore, for one, pay no attention at all to the words of "*dying men*" as far as relates to *matters of opinion*; and not always much attention as far as relates to matters of fact, if they have been long in solitary confinement and on low diet.— So, Mr. KEELING, you see, that there will be something to do, in order to make us *not laugh* at your forthcoming pamphlet. Cheer up, however, for though you will do, perhaps, nothing else, you are sure to give us a little innocent amusement, especially if you should have the assistance of the "*pious* Clergyman of the Establishment." What think you of having the thing *retouched* by Mr. CANNING? That gentleman, that "Right Honourable Person," understands the art and mystery of *placarding*, which would be a great thing in your case. Hoping that you will thank me for this hint, I now proceed with my commentary, which, however tedious I may make it, I must go through with.

Paragraph No. 8.--The newspaper gentlemen *speak for themselves* in this paragraph and the two following. They drop Mr. Keeling's works, and go on to draw conclusions of a *practical* nature. Having promulgated Mr. Keeling's account, they assume it all to be *true*; they assume that MAGGENIS was an *infidel*; that that made him *wicked*; that that made him kill Birch, or, at least, *shoot him*; and then they rush, without more ceremony, to this conclusion, that infidels are *always* ready "to sport with the lives" and PROPERTY of their fellow-"men." When they give us *proof* of one single instance, in which a known and avowed infidel has been either *murderer* or *robber*, I will say, that there may be room for believing, that these newspaper gentlemen are not quite the foolishest, and, at the same time, the most impudent and base of mankind. They pretend to a greater regard for *religion*, but its enemies (if there *really be* any such) cannot possibly rest the defence of its character and utility upon *worse ground* than these men rest them on. For, it is notorious, that every *murderer* and *robber* that we hear of in common life, goes out of the world a *penitent*; and, we well know, that they have all been *professors* of religion. And then, as to the influence of *priests*, we have this most troublesome fact, that the Quakers have no *priests*, and that Quakers are *never hanged*. How many hundreds of Quakers have *died*; and yet, who can

pretend, that any Quaker ever repented him of having, all his life long, rejected with disdain all instrumentality of priests, and of *religious teachers* of any description? This shows how foolish is the attempt to *mix up religion with politics*, and to endeavour to make the world believe that *Radical* and *Infidel* mean the same thing.

Paragraphs No. 9 and 10, are remarkable only for their stupidity. A sneer at the *Radical want of spirit*, and a silly compliment to one *Lloyd*, a justice, constitute the essence of these paragraphs: in the last of which, however, the "*young woman at Stockport*" is again mentioned; but, as before, *her name* is carefully kept out of sight.

Paragraph No. 11.—Mr. Keeling comes on again here, and gives us, at any rate, something more than mere stupidity. The circumstance of "*blessing*," or, as the Church calls it, the *Benediction*, is of a nature too interesting to be overlooked without my incurring the charge of negligence, if not of want of reverence. It is something rare, too, I believe. The "*blessing*" was, it appears, *brought* to the jail by "*a clergyman*." It must have been brought to the jail; because it is distinctly declared, that the Bishop *sent* it. I wish the details had been a little more full here. It would have been edifying to us to have had full information as to the *ceremony* upon this occasion. I, for my own part, should very much like to know something of the *effect* which the episcopal benediction produced upon MAG-

GENIS, and I hope that Mr. Keeling will make this a matter of explanation and development in the forthcoming pamphlet. And I hope, too, that we shall be favoured with the *name* of the reverend Clergyman, who was the *bearer* of the Bishop's benediction. There is a great *shyness* as to *names* in this narrative of Mr. Keeling, which is not easily accounted for, if we suppose the motives of the narrator to have been good. However, we shall see how the thing will end.

Paragraph No. 12, is of real practical importance: for, if the "*words of a dying man*" are to have the effect of converting multitudes from the errors of their present opinions, surely they ought to be *certain* and *complete* in their effect as to the innocence of BRUCE. And this innocence, complete innocence, entire absence of all guilt in this man, is most positively and solemnly declared by the "*true penitent*" and "*firm believer*," MAGGENIS; and that, too, mind, *after he had received the Bishop's benediction!* Now, if *this* part of his "*dying words*" be not true, how are we to believe that *any of the rest* of his "*dying words*" are true? And if it be true that BRUCE was *altogether innocent*, what must the *evidence* have been on which he was convicted? However, either he was innocent or he was not: therefore he ought not to suffer *at all*, in any way; or all that has been said about MAGGENIS's confessions must pass for a *despicable lie*. If MAGGENIS's

words, or pretended words, be *believed by the government*, they must *pardon* BRUCE? and, if they do not believe that part of his words, which it so deeply concerns them to inquire into, we Radicals shall, surely, pay no attention whatever to any other part of his words, whether they be real or pretended. I, for my part, am willing to abide by *this test*: if BRUCE be *pardoned*, freely pardoned, and thus declared to be a man wholly innocent; I will then allow that the whole of the story *may be true*: but if any punishment, though ever so slight, be inflicted on BRUCE, I shall say, that the whole of the story *must be false*, and intended solely to delude the people.

Paragraph No. 13.—We now come to the close of the drama; and a most curious close it is! Mr. Keeling stuck to his convert to the last, it seems. He ascended the gallows drop *before* him, while “another person” (no name again) “*assisted*” Maggenis from *behind*. What *assistance* he could want it is hard for one, who never was hanged, to say. However, being all on the drop, what did Mr. Keeling do? Why, “he placed himself *exactly in front of Maggenis*!” The deuce he did! And *why*? For what *reason* did he do this? Why, (strange to relate!) “*as if to prevent discomposure of mind from beholding the vast concourse of people*!” Now, mind, reader, it is not Mr. Keeling who speaks here, and gives this strange reason for his conduct. He slips on one side for a bit, and the news-

paper gentry step forward to fill up the space. But, was there ever, in such a case, such conduct before? *Why* did Mr. Keeling place himself so exactly *in front*? Why did he suppose, that the sight of a vast multitude would *discompose* MAGGENIS’s mind? This, this, *this* was the time of all times, and this was the place of all places, for MAGGENIS to make *his confessions*! Was it not, reader? And, can you believe, that, if the former part of the narrative had been *true*, that Mr. Keeling would not have been *uncommonly anxious* to get MAGGENIS to make his confessions *here*? Here was the *man himself* to speak; here would have been the real and undeniable “*dying words* ;” and here were “*the multitudes*” whom the dying convert was so anxious to *undeceive*, and to undeceive whom he had been so busy in *writing* the materials of a pamphlet. And yet (surprising to relate!) Mr. Keeling, his “*judicious adviser*,” took care upon this important occasion, “to place himself *exactly in front of MAGGENIS*!” And (still more surprising!) MAGGENIS himself says not a word about his past religious errors; but goes off with merely saying, in a *firm* and *audible* voice, “FAREWELL, GENTLEMEN!” And, not a single word about *religion*! Not a single word in the way of endeavour to repair the “*immense mischief*,” which he had confessed he had done by “*installing his infidel principles into the minds of multitudes*!” Here were multitudes standing

before him ; and yet, *eager* as he was to undeceive them ; anxious as he was on this score ; solemnly as he had declared that this was the *only thing* that now weighed heavily upon his mind ; not a single word does he say about it ! But, off he goes, saying, in a *firm* and audible voice, " FAREWELL, GENTLE - MEN ! "

Now, what are we to gather from this story upon the whole ? Some parts of it *must be false* ; others are wholly *improbable* ; all that we *know* contradicts all that we are told, or, at least, corroborates no part of it. The *man's friends* have no access to him ; his pretended letter is open, kept back, and made use of by his keepers and others ; we have no *witnesses* to corroborate Keeling. And, if we are to give credit to any part of this story, except as far as it corresponds with the man's *open confessions in court*, then there is not a moment's safety for the character, or the life, of any man.

MAGENNIS made no open avowal about *religion*, first or last. He told Judge Warren, that his sentence would be a very "*good cure for a spinning in the head*." But, what had that to do with *religion* ? It showed, that he was not *afraid of death* ; that he was ready to meet his fate *bravely* ; and this, we have always been taught, is a mark of *firm belief in Christianity*. What ground have we, then, to suppose, that he was an *Atheist* when he was condemned ? We have, besides, no *proof*, that he confessed himself to have been guilty of a

crime. He never said in court, that he was *sorry* for what he had done. He did not say so even at the gallows. He said, and most generously said, that he *shot Birch* ; but, for any *proof* that we have, this was the full extent of his confessions.

It is, therefore, wholly uncertain, whether he was a *Christian*, or an *Infidel*. If the latter, we have an *Infidel voluntarily giving up his own life to save that of an innocent man*, who was neither a relation, friend, or acquaintance ; which would show, that infidelity and the most sublime morality may exist in the same mind. If he was a *Christian*, Christianity has the honor of this most magnificent instance of moral virtue ; but, then, the *COURIER* and the *CHESTER COURANT*, and all their assistant crew are most malignant calumniators.

And, what will be the natural effect of this execution and of all that preceded and produced it ? To *deter* and *intimidate* ? Not at all. To believe this would be to give the lie to all history, and to set at nought what plain common sense dictates to every mind. The frequency of the punishment of death takes away the fear of it, even in cases where the crime is against natural justice ; and, in cases, where there may be a wide difference in men's opinions as to the real nature of the act committed, it removes the far greater part of the punishment ; namely, *the shame* ; and, when once this is removed from the mind of the sufferers, his relations and friends, the punishment has no

effect at all in the way of deterring and intimidating.

Death, like every other terrific thing, loses its terrors by being frequently seen. The raging of the sea is nothing to sailors. A soldier is quite a different man at the end of a bloody campaign from what he was at the beginning of it. Accustom a people to behold the shedding of blood; and they will soon be a bloody people. Death is in itself terrible only from report. It is less *painful* than a minute's tooth-ache. Besides, be it what it may, it is a thing that **MUST COME**; and, if a man reason only for himself, must he not wish to avoid the manifold miseries of old age and second childhood? To be sentenced to endure years of torment of body, is surely a more severe sentence than to die before those years of torment come. It is then, surely, less severe to be sentenced to a *chance* of early death, than to the almost certainty of years of pain, feebleness, and cruel mortification.

Taking mankind in general, there are so many inducements to wish to live, that few will, if they can avoid it, expose themselves to the smallest *chance* of death. But, if these inducements become *comparatively few*; and if, at the same time, men be, in great numbers, actuated by *vengeful* feelings, the punishment of death very soon *loses its powers of intimidation*, especially if it be frequently repeated, and more especially when the dying men, with their dying lips, persist that they have

done *right*, instead of *wrong*. When things came to this pass the laws have lost their intended power, that of *making example*; that of preventing future acts by punishing the commission of past acts; that of deterring men by a certainty of the *dishonour* that they will bring on themselves, their friends, their parents, their wives and children. And it may be truly said, that, if a son or a father, of good moral character, be not *ashamed* of the sufferer's death, his death tends to injure, rather than benefit, the government under which that death has been inflicted.

Far otherwise appear to think the COURIER, the NEW TIMES, and COUNTRY PAPERS, who are all a sort of literary *Pandours*, that measure their merits by the number of *heads* that they can bring in, tied to their saddles and their horses manes. These men seem to *delight* in the shedding of the blood of those whom they call *Radicals*. They seem to think, that *any thing* may be done to us, without the smallest regard to law: and yet, they complain that we *hate* them! Not content with calumnies on the living, they pursue the dead. They are even more inexorable than death itself. From the moment a man, accused of a *political* offence, enters a prison, they begin to assail him; and they pursue him with every species of calumny, until death, in some shape or other, has closed his eyes. And yet they bitterly *complain* that they are objects of our hatred, detestation and abhorrence!

COBBETT'S
PARLIAMENTARY REGISTER.

The Number, which is published this day, is the Second. No. I. was published last Saturday. One Number will be published every succeeding Saturday, during the Session, when the Volume will be completed, and it will contain as many Numbers as the Session will last Weeks, and *no more*. The price of each Number will be *Sixpence*; and the Work may be had at the same time and place as the Political Register; being printed and published by the same persons.

We mean to see, whether, for once, there cannot be made a really convenient and useful Volume of this kind, containing, at full length, *every debate*; a clear account of every *regular proceeding*; a minute of all minor transactions; and excluding that immense mass of *informal and casual talk*, which tends to *no end*, but is lost in a state of evaporation. *Notices of motions, interchange of compliments, asking questions*, (tho' a point worth attention now and then arises out of them) are not worth recording *verbatim*. They only swell out a volume, encumber it with repetitions, and produce confusion. There are some subjects of debate, such, for instance, as the *Wool-Duty*, the *Commercial Restrictions*, the *Use of Machinery*, the *Civil List*, and others that will and must come forward, which demand great attention in all the stages of their progress; and, it will often be deemed necessary to subjoin *Notes*, in order to explain things not familiar to every one. *Principles* are often broached, which it may be thought proper to notice without delay; and, as to *facts*, the Members of Parliament are not always infallible. In short, it is the intention of the Editor to make this a Volume, which may be of use to *himself*, which he never yet met with in any volume of Parliamentary Debates. He has another object, and that is, to enable the public to *know what the Parliament really does*, which it never did, during any Session within his memory.

TO THE HUMANE.

If ever there was a case which called for the compassionate feelings and for the exercise of the truly charitable dis-

position of the Public, it is that of the *Widows, and Wives, and Children* of the Men recently executed, and those transported for life, on the charge of conspiracy. Here are *nine* unoffending Women, and *twenty-three* Children, left wholly destitute of the means of existence, suddenly and unexpectedly plunged into the deepest misery, and bereft of even the usual consolations in cases of death of Husbands and Fathers. Some of the Women are far advanced in a family way, and one is actually confined. Women have generally feeling for Women under similar circumstances; and it is hoped that the divine precept, "*to succour the widow and the fatherless*," will not now be effaced from the public mind, and especially the *female mind*, by any thing like a vindictive feeling towards the Husbands and Fathers of the unhappy objects, in whose behalf this appeal is made.---In order that the humanely-disposed may have it in their power to be themselves the ministers of their charity, the names and places of abode of the distressed objects are hereunto subjoined:---

Mrs. THISTLEWOOD, No. 40, Stanhope-street, Clare-market, *one son*.

Mrs. DAVIDSON, No. 20, Cow-cross, West Smithfield, *six Children*.

Mrs. INGS, 15, Gun-street, Union-street, Spital-fields, *four Children*.

Mrs. TIDD, No. 1, Bell-court, Gray's Inn-lane, *two Children*.

Mrs. BRUNT, No. 39, King's-street, Soho, *one Child*.

Mrs. STRANGE, No. 3, Rose and Crown-court, Shoe-lane, *two Children*.

Mrs. BRADBURN, St. Giles's Work-house, (*confined*) *three Children*.

Mrs. Wilson, No. 11, Fox-place, Old Lord's Cricket-ground, Paddington, *one Child*.

Mrs. HARRISON, No. 6, Little Park-street, New Road, Paddington, *three Children*.

Subscriptions will be received at Messrs. Clement and Benbow's, opposite St. Clement's Church, Strand; Mr. West's, 54, Wych-street, Drury-lane; Mr. Davidson's, 10, Duke-street, West Smithfield; Mr. Tinkler's, Homer-street, Crawford-street, Portman-sq. at Mr. Griffin's, 10, Middle-row, Holborn, Secretary; Mr. Whitaker's, 15, Union-street, Borough, Treasurer; Mr. Squire's, Stratton-ground, Westminster, Tobacconist; and at Mr. Walker's, Gun-street, Spital-fields.